

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## "Bearing About in the Body The Dying of the Lord Jesus"

By H. A. IRONSDIDE, D.D., LITT.D.  
Pastor, Moody Memorial Church

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:10,11).

This fourth chapter of II Corinthians is the Apostle Paul's statement of power for ministry. He shows us in these stirring verses that God is not looking for brilliant men, is not depending upon eloquent men, is not shut up to the use of talented men in sending His gospel out in the world. God is looking for broken men, for men who have judged themselves in the light of the cross of Christ. When He wants anything done, He takes up men who have come to an end of themselves, and whose trust and confidence is not in themselves but in God.

There were those who were calling in question the apostleship of Paul himself, for he did not seem to them to be what an apostle, according to their estimation of the office, ought to be. There was not the pomp nor the dignity they would expect, he did not come to them with great swelling words, there was no making anything of what he was after the flesh, no drawing attention to his natural ability or education; and in this the method of the Apostle Paul was in very vivid contrast to the method pursued by many today who pose as servants of our Lord Jesus Christ. This man went through the world a broken man, a lowly man, a man seeking only the glory of the Lord Jesus Christ and the blessing of souls, a man who might have occupied a very high place among the great and distinguished of earth. But he was a man who for Jesus' sake had turned his back upon all that, and could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom

the world is crucified unto me, and I unto the world" (Gal. 6:14). That cross spoke of the deepest shame and ignominy, and Paul gloried in it because through the work that took place upon it his soul had been saved, and he had learned that the preaching of the cross, while it is "to them that perish foolishness," is "unto us which are saved the power of God" (I Cor. 1:18). And so he went forth content to be broken in order that the light of the grace of God might shine out.

You will notice in verse 6 that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It is easy to see what he has in mind. He is thinking undoubtedly of that very striking incident of which we read in Judges, when Gideon and his three

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## IF I GAINED THE WORLD

I

If I gained the world, but lost the Saviour,  
Were my life worth living for a day?  
Could my yearning heart find rest and comfort  
In the things that soon must pass away?  
If I gained the world, but lost the Saviour,  
Would my gain be worth the life-long strife?  
Are all earthly pleasures worth comparing  
For a moment with a Christ-filled life?

II

Had I wealth and love in fullest measure,  
And a name revered both far and near,  
Yet no hope beyond, no harbor waiting,  
Where my storm-tossed vessel I could steer:  
If I gained the world, but lost the Saviour,  
Who endured the cross and died for me,  
Could then all the world afford a refuge,  
Whither, in my anguish, I might flee?

III

O what emptiness!—without the Saviour  
Mid the sins and sorrows here below!  
And eternity, how dark without Him!—  
Only night and tears and endless woe!  
What, though I might live without the Saviour,  
When I come to die, how would it be?  
O to face the valley's gloom without Him!  
And without Him all eternity!

IV

O the joy of having all in Jesus!  
What a balm the broken heart to heal!  
Ne'er a sin so great, but He'll forgive it,  
Nor a sorrow that He does not feel!  
If I have but Jesus, only Jesus,—  
Nothing else in all the world beside—  
O then everything is mine in Jesus;  
For my needs and more He will provide.  
From the Swedish, by Anna Olander.

## A New Heart --- Why You Must Have One or Go to Hell, and How to Get It

"Marvel Not That I Said Unto Thee, Ye Must Be Born Again"

— John 3:7.

By EVANGELIST JOHN R. RICE

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:1, 2).

The Lord Jesus had turned the water into wine at a wedding in Cana of Galilee, had done wonderful miracles in Capernaum, and the fame of Him had filled the land in a few short weeks. So when Jesus came to Jerusalem for the passover season at the first of His ministry, Nicodemus, a learned Jewish leader, a member of the Sanhedrin, that council of the Jews which ruled in religious matters, was deeply stirred in his heart. When Jesus had cast out the money-changers in the temple, speaking with bold authority, Nicodemus resolved to meet the Saviour and have a private conversation with Him. The third chapter of John tells of that night time meeting of the Jewish religious ruler with our Saviour. It was at night. Perhaps Jesus was so surrounded by the curious throngs in the day time that Nicodemus felt that he could not have uninterrupted conversation with Him. But more likely, I think, Nicodemus was convicted in his heart by the Holy Spirit. He needed something, he knew not what. His strict moral uprightness, his keeping of the ceremonial law as a Pharisee did not satisfy. The popularity and learning which led him to be chosen as one of the council of the Sanhedrin left his heart hungry. He felt he must go to this amazing young Teacher who worked miracles, who called God His Father, who spoke with such authority. Yet the public must never hear of his own doubts. He would go by night, and if this teacher, Jesus, could tell him more about the heavenly things he hungered for, well and good.

So Nicodemus came by night to Jesus, called Him "Rabbi," admitted that Jesus was "a teacher come from God," authenticated by miracles. And without any preliminaries at all, Jesus sternly told this great moral and religious leader that it would be impossible for him to even see the kingdom of God without being born again! And the dealing of our dear Saviour with Nicodemus gives us one of the greatest sermons Jesus ever preached to anybody and makes clear that no one in all the world can ever see God in peace without being born again, without a miraculous change of heart that only God could give, making a poor lost sinner into a child of God.

### I. THE NEW BIRTH DEMANDED

Read the relentless demands of the Lord Jesus, that Nicodemus and all men must be born again to ever enter the kingdom of God. John 3:3-7 says,

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

"Marvel not that I said unto thee, Ye must be born again."

Jesus insisted that, "Except a man be born again, he cannot see the kingdom of God" (vs. 3); that, "Except a man be born of water and of the Spirit, he cannot

enter into the kingdom of God" (vs. 5), and again, "Marvel not that I said unto thee, Ye MUST be born again." Words could not be more explicit. It is utterly impossible for any person anywhere to see the kingdom of God or to enter the kingdom of God without a new birth.

In religious circles there is a lot of silly talk about "the universal Fatherhood of God." But that talk did not originate in the Bible. God is the Creator of all men. God is the Judge of all men, but God is not the Father of all men. God is only the Father of those who are born into His family! In John 8:44 Jesus plainly said to the unconverted Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do." Some people, then, are children of Satan and some are children of God. None are God's children but those who have been born again, born into God's family, receiving a new nature, a new heart.

One of the clearest teachings in the Bible is that in the sin of Adam the whole human race fell and became sinners. Every child ever born is tainted with a disposition

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Jesus and Nicodemus

## Rice-Shufelt Team in Union Evangelistic Campaigns, Huntington, W. Va., Elmira, N. Y.



Dr. John R. Rice



Rev. J. Stratton Shufelt

founder, worships in a million dollar building with auditorium seating 4,000 in opera chairs. Thus Mr. Shufelt is the successor of Ira. D. Sankey, who sang in the same church in the former, smaller building.

This team worked together in a union campaign in North Minneapolis in July. October 10th they begin a union campaign in Huntington, West Virginia with about 19 coöperating churches. Nov. 9 they begin a city-wide campaign in Elmira, New York, sponsored by the Gideons, with the coöperation of the city ministerial association and many churches. Will you pray for many hundreds of souls to be saved?

Here we introduce the evangelistic team, Evangelist John R. Rice, editor of *The Sword of the Lord*, and Rev. J. Stratton Shufelt, for the last seven years director of Young People, choir director and soloist at Moody Memorial Church, Chicago. Moody church was founded by Evangelist D. L. Moody, Dr. H. A. Ironside is the famous and greatly blessed pastor, and the church, standing devoutly for the fundamentals of the faith and soul-winning like the illustrious



# A NEW HEART—WHY YOU MUST HAVE ONE OR GO TO HELL, AND HOW TO GET IT

(Continued from page one)

to sin. The mark of sin, the bite of the serpent, the influence of Satan himself is on every child ever born in this world. Thus David prayed and made this heartbroken confession, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5).

That is the old nature. And in the old nature no man can please God. First Corinthians 2:14 says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Man by nature is a fallen creature, a sinner, the child of wrath, the child of Hell, the child of Satan. So every person in the world who is to meet God in peace, who is to see and enter His blessed kingdom, must first be born again, born from above.

How many times this subject comes up in the Bible!

To Jews it depended largely on physical circumcision and keeping of the ceremonial law. Moses was inspired to write in Deuteronomy 30:6 that after Christ should return, the Jews should be regathered, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Three times in that short verse the word *heart* is used. Jews in the future kingdom of Christ must be circumcised *in heart*, so that, *from the heart*, they will love the Lord and serve Him.

Referring to the same time and the same people, Ezekiel wrote, saying, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:26, 27).

Again here is a promise of a new nature, a new heart that God Himself must give His people if they are to serve Him in His kingdom.

This being born again, this receiving a new heart, a new nature, is evidently what the Saviour meant in Matthew 18:3 when He said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Except ye be converted, ye shall not enter into the kingdom of Heaven, says the Saviour! A drastic change in the nature, a new birth, a new heart, a conversion must take place before anybody in the world can ever enter God's kingdom.

You may be sure that Jesus is not talking about anything that happens to a little baby. He is not talking about something that circumcision could do for a Jewish baby, or that sprinkling could do for a Gentile baby. That is what astonished Nicodemus. He said, "How can a man be born when he is old?" But Jesus was insisting that an old man, just the same as a young man or woman or child, must have a new heart, must be born again.

How many thousands of people, yea, how many millions, must have gone to Hell because they believed that a little water on their heads would make them children of God! My own father was sprinkled as a baby, and he thought because his name was put on the church book that that rite when he was an unconscious infant, and the vows his parents took for him, would get him into the kingdom of God. Alas,

how foolish! No, people after they are conscious of their own sins, after they come to know right from wrong, of their own choice must turn to God and be born again. Never mind, Nicodemus, how old you are; still you must be born again or never see the kingdom of God!

Even a Pharisee must be born again! You know that the Pharisees were the very strictest of moral people. How scrupulously they kept the ceremonial law! How regularly and long they prayed! How meticulously they brought their tithes into the temple! How careful to keep a good conscience in matters of religion! Remember that Saul, who later became Paul the apostle, was himself a strict Pharisee, "After the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). He could boast that (according to the light he had) he was blameless concerning the law.

The Pharisees tithed even mint, anise and cummin (Matt. 23:23). A typical Pharisee that Jesus described, prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11, 12).

And that is the kind of man Nicodemus was. But Saul of Tarsus met Jesus and received a new heart and was made into Paul the apostle. That poor Pharisee in the temple went down to his house lost, unconverted, while the publican was saved. And so Nicodemus, Jesus said, must be born again or never see the kingdom of God! No matter how good, how kind, how religious a man is, still he must be born again or go to Hell! Even a Pharisee, a model moral man, must be converted, born again, must receive a new heart from God or never enter the kingdom of God!

Jesus left absolutely no room for an exception. It seems as if this whole passage was recorded for us by the Holy Spirit simply because God wanted us to see that this remarkably religious, upright, clean, moral man, Nicodemus, for all his religion and morality, yet was Hell-bound and Hell-deserving and was not a child of God until he should be born again.

It is a pitiful thing for anybody to go to Hell—but oh, to go to Hell from the church! And that is what millions do. And how sad that anybody who ever sang in the choir, or acted as usher, or was a deacon or elder or steward, should yet go to Hell because he would not be converted, would not be born again and let God give him a new heart! Many of the Pharisees of Jesus' day are now in Hell. Many of them sat down and mocked Jesus while He died and were responsible for His crucifixion. Their poor, wicked, human hearts had never been changed for all the nice religious ways they had and all the morality they taught and practiced.

At a southern Illinois town I preached from the bandstand one night on these words of Jesus, "Ye must be born again." Sunday morning as I stood by a church door welcoming people, a man came by on the road to his own church. He stopped and said he heard me Saturday night and was greatly interested. "What do you mean by being born again?" he asked. "I have been a member of the Presbyterian church for thirty years; have been an elder for sixteen years, and I never was born again," he said. And two days ago I sat in the home of a member of the official board of a Protestant church. And when I asked him if he had been converted, born again, he was greatly puzzled and said he did not know; he did not know what I was talking about. When I explained the words of our Saviour, he replied that he knew his mother was a good woman and he was trying to live like his mother taught him, and wanted his children, too, to go to church as he did. Did that mean he was converted, he asked? No, he had never had a particular time in his life when he came to God confessing he was a sinner and trusted Christ to come into his heart and save him. And I am persuaded that millions of church members know nothing in the world about being

born again. Perhaps they have been reformed but have never been reborn.

Billy Sunday well said that it does not make a man an automobile just to get in a garage, nor does it make a man a Christian to get in a church. Oh, the curse of church membership for people who never were converted, never were born again! How many millions go to Hell depending on the church when they do not have a new heart! Oh, Nicodemus, you religious man, you moral man, you liberal, praying, neighborly man, hear me! "Except a man be born again, he cannot see the kingdom of God!"

Lodge member, to subdue your passions, as you try to do, to treat your fellow man right, to have noble thoughts and do kindly deeds—these are good ideals, but God would have you know that all these things cannot put you in the family of God, cannot make you fit to enter the kingdom of God. "Ye must be born again!" Jesus Christ Himself taught it. All who will not hear Him must be lost forever. Without a new heart, without a new birth, without conversion, a definite transaction by which you become God's child, you can never enter Heaven!

"A ruler once came to Jesus by night, To ask Him the way of salvation and light; The Master made answer in words true and plain, 'Ye must be born again.'"

"Ye children of men, attend to the word So solemnly uttered by Jesus the Lord; And let not this message to you be in vain, 'Ye must be born again.'"

"Oh, ye who would enter that glorious rest, And sing with the ransomed the song of the blest; The life everlasting if ye would obtain, 'Ye must be born again.'"

"A dear one in heaven thy heart yearns to see, At the beautiful gate may be watching for thee; Then list to the note of this solemn refrain, 'Ye must be born again.'"

Chorus:  
"Ye must be born again,  
"Ye must be born again;  
I verily, verily say unto thee,  
"Ye must be born again."

## II. THE NEW BIRTH EXPLAINED

We have seen that Christ demands a new birth, a new heart. Now what is the new birth?

Let us see how the conversation between Jesus and Nicodemus continued. John 3:6-13 says:

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

"Marvel not that I said unto thee, Ye must be born again."

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

"Nicodemus answered and said unto him, How can these things be?"

"Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

What is the new birth? First of all, it is a new nature given. Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That which is born of the flesh is flesh. Every person born of human, carnal parents is human and sinful like his parents. Having an evil, wicked nature, then ever person must receive a new nature from God if he is to enter the kingdom of Heaven.

Let me illustrate. When I was a boy in west Texas there was in our front yard a mesquite tree. In that semi-arid land there were many mesquite trees or bushes,

but not many other kind of trees except on the water courses. Mesquite trees at a distance often look like peach trees. They are small like peach trees. They are crooked and irregular like peach trees. The leaves, blossoms, and fruit are not the same, but the general size and shape of a mesquite tree is similar to that of a peach tree. Fruit was desperately scarce in west Texas. How many times I wished that mesquite tree in our front yard was a peach tree! Now suppose that I set out to make a peach tree out of that mesquite tree. Suppose I should buy two bushels of big Elberta peaches and with string I would tie them onto the branches of the mesquite tree. A mesquite tree bears beans by nature, not peaches. But let us suppose that we pull off all the beans and tie peaches all over the tree. Now we have a lovely peach tree!

That sounds silly, doesn't it? Birds would peck the peaches, they would get over-ripe and fall; and flies and gnats would gather. And next spring that mesquite would have again that delicate shimmering green in the fronds of tiny mesquite leaves, the blossoms would come out like fuzzy sweet smelling caterpillars about an inch and a half long, and when the blossoms turned into fruit, lo, there would be pods of mesquite beans all over the tree, the tough bitter-sweet pods of beans that I have chewed many times and that horses and cows liked. All our tying of peaches on the tree and taking away of the mesquite beans would not change the mesquite tree into a peach tree at all! The nature of the tree itself had remained unchanged.

But in that same silly way men try to make themselves Christians! They were sprinkled when they were babies, or perhaps baptized when they were older; they were confirmed, they learned catechisms, or they took their first communion. They set out to attend church, perhaps to sing in the choir, to give some money, to live a moral life. They pulled off some of the mesquite beans and they tied on some peaches; but actually they did not have a new tree at all! To quit tobacco, to stop cursing, to quit getting drunk, and to start to going to church and saying prayers does not make a Christian at all. "THAT WHICH IS BORN OF THE FLESH IS FLESH!" You will never be a Christian until you are born of the Spirit.

Do you see, dear reader, that you must have a new heart, a new nature, that you must be really born of God if you are ever to be a Christian, a child of God, and go to Heaven? Things changed on the outside of your life do not make a Christian. You must have a new heart. You must become a partaker of the divine nature. You must become a new creature.

I remember when a notorious drunkard and rowdy was saved in west Texas. A giant of a man, he had been in many fights, had wasted thousands of dollars in gambling and drunkenness. But he was wonderfully converted. Not long after he was saved he came to my home one morning with a happy face and with tears of joy in his eyes, and he said, "Brother Rice, something sure has happened to me!" He told me how the night before some of his former boon companions had tried to get him to drink. They had called him a sissy, said he was afraid to drink one bottle of beer. When he steadfastly refused to drink, one small, vicious fellow had thrown beer in his face. My converted friend had been notorious as a fighter, and, weighing about 235 pounds, he had been greatly feared. But now he had simply said to this vile man who cursed him and threw beer in his face, "I could break you in two with my two hands, and you know that a few weeks ago I would have done it. But I am not the same man any more. I am not even angry at you. I am going to pray for you boys." And with tears in his eyes he told them what it had meant to him to find Christ and forgiveness and a new heart. And so standing on my doorstep early that morning he laughed for joy and winked back the tears as he said, "Brother Rice, something sure has happened to me!" Something really had happened, he had a new heart! He was born again! I do not mean that Christians do not sin. Surely no intelligent, well-taught student of the Bible

could ever say that. Christians do sin. David sinned terribly though he was God's child. Peter sinned shamefully, lying and cursing and denying that he knew the Saviour. But David hated his sin and repented of it with bitter tears as you will find when you read the fifty-first Psalm. And Peter went out that same day and wept bitterly over his sins! And before long he had confessed his sin with a broken heart and had set out to win souls, back on the track again living for God. Christians still have the old nature, but thank God, they now have a new nature, a new heart. There is something in a Christian that is not the same any more. There is a certain part of a Christian, a new born part, that hates sin, that longs to please God, and that can never be fully happy except in the will of God. Have you this new nature, dear reader? Have you been born again?

## Being Born Again Is Not Something You Do For God But Something God Does For You!

Down through the years people have thought that being a Christian, being a child of God, depended on doing certain things for God, living a certain kind of life, going through certain rites and ceremonies such as baptism, confirmation, communion or prayers. But that is not true. So many times when I ask some man if he is a Christian, he will answer, "Well, I am trying to be, I do the best I can." But remember, people are never Christians by trying to do things for God. The only way to be a Christian, to be saved, to be a child of God, is to let God do a certain wonderful thing for you! Let God forgive your sins! Let God give you a new heart, a new nature. Let the Holy Spirit of God come into your heart to live and to make your body His temple. Let God change you into His own child.

You see, my children got into my family by being born into it. And that is the only way you can get into God's family. You must be born into it. My children are not my children because they did something for me. They are my children because their mother and I have bought them into the world, have given them life. And you can be God's children only as God gives you spiritual life, eternal life, that is, if you are born of God.

Jesus, in Luke 18:9-14 told of two people who went up to the temple to pray. One was a Pharisee who thought he could be saved by doing things for God. He told God how good he was, how he fasted, how he fasted and prayed, how he was not an adulterer nor dishonest nor an extortioner. The other man was a poor publican, a crooked, sinful tax collector, who smote upon his breast and prayed, "God be merciful to me a sinner." Jesus tells us that that poor publican who did not claim that he has done anything for God, but simply asked God to have mercy upon him and do something for him, "went down to his house justified rather than the other."

Poor sinner friend, don't you know that God does not need anything you have? Don't you know that He does not need anything you could do? Rather, His great, loving heart is anxious to do for you what you cannot do for yourself, and freely, without price, to make you His own dear child, giving you a new heart, a new nature.

Paul, who had himself been a proud Pharisee, had his heart broken continually by his Jewish brethren. He found that they, even as he had once done, were trying to be saved by doing things for God instead of submitting themselves to God and letting God do something wonderful for them. In Romans 10:1-3 Paul says by divine inspiration,

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

"For I bear them record that they have a zeal of God, but not according to knowledge."

"For they being ignorant of

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## THE SWORD OF THE LORD

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EDITOR AND PUBLISHER

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# A NEW HEART—WHY YOU MUST HAVE ONE OR GO TO HELL, AND HOW TO GET IT

(Continued from page two)

God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Ah yes, the Jews had a zeal for God. Many moral people have a zeal for God now. Many church members have a zeal for God now, and are yet just as lost, just as ignorant of God's righteousness as were those poor Jews! If you are "going about to establish your own righteousness," as the Jews were, then you too are a poor lost sinner. No matter what your zeal in doing good things, unless you have simply submitted yourself to the righteousness of God and let Christ come in, let the Holy Spirit change you and make you into God's own child, then you are a poor, unsaved, Hell-bound sinner. And Paul adds in Romans 10:4, "For Christ is the end of the law for righteousness to everyone that believeth."

Someone has said that a Christian is one who lives like Christ. But that is wholly unscriptural. A Christian is not one who is doing something for Christ. A Christian is one for whom Christ has done something wonderful. A Christian is one for whom Christ has done something wonderful. A Christian is one who has Christ Himself as a Saviour. People are saved, not by what they do for God, but by what God and Christ do for them. Don't you see that you need to let God do all the saving and get all the credit, and you need to let God change the poor wicked heart that you cannot change, and pay, with the precious blood of His own, the price for your salvation which you yourself could never pay! You cannot buy salvation. You must accept it as a free gift of God or never be saved.

## The New Birth Is Accomplished By The Word of God and By the Holy Spirit of God

In John 3:5 Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Some people have thought that the water mentioned here is the water of baptism. But that is certainly not true. Baptism is never pictured as a birth. Baptism is always a picture of death. Romans 6:3 says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Then verse 4 continues, "Therefore we are buried with him by baptism into death." Baptism is a glorious picture of the death and burial of Christ and of our participation in that death and burial. But baptism is never intended to picture birth. And certain it is that no outward rite can change a wicked heart. First Peter 3:21 tells us plainly that baptism is only a figure or illustration of salvation, that it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Baptism does not put away the filth of the fleshly nature. It is the answer of a conscience that is already purged, gladly confessing before men what God has done for the new convert. Nobody in New Testament times was ever taught to be baptized until already he had trusted Christ and found salvation. The water in John 3:5 does not mean the water of baptism.

Some have thought that "born of water" meant the natural birth. But I think surely not. In the first place, why should Jesus be telling Nicodemus that he must be born of the natural birth? He was already born of the natural birth. Jesus was not insisting on that. It would be foolish for us to go around preaching to people that they must get born the first time, of the natural birth. No, "born of

water" surely does not mean the natural birth.

Then what does "born of water" mean? I think that is partly explained by Titus 3:5. To help you remember, notice that John the third chapter and the fifth verse is explained by Titus the third chapter and the fifth verse. There we are told, "Not by works or righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Notice that people are not saved by works of righteousness, but by God's mercy. And the method by which we are saved is "by the washing of regeneration, and renewing of the Holy Ghost." That "washing of regeneration" is the same as "born of water." In other words, there are two elements in a new birth and those two elements are the Word of God which arouses the conscience, convicts the sinner, points him to Jesus Christ, and arouses faith in Christ; and then the Holy Spirit of God comes in and regenerates and makes a new creature.

This washing, cleansing action of the blessed Word of God is clearly mentioned in Ephesians 5:25, 26 where we are told that "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." "The washing of water by the word" is the same, evidently, as "born of water."

So when one is born again the work is done by the Word of God and by the Holy Spirit. The Holy Spirit uses the Word as it is preached by a preacher, or as it is brought by a friend, and thus the sinner is convicted of his sins. He is made to feel his need of a Saviour. He is led to put his trust in Jesus Christ. And then the same Holy Spirit comes in and gives him a new nature and abides there in the body of the Christian.

And when the Holy Spirit, Christ's own personal Representative, comes into the heart to stay, then, according to II Peter 1:4 we are "partakers of the divine nature," just exactly as a child is a partaker of his human father's earthly nature.

This double work of the Word of God and the Holy Spirit in salvation is mentioned again in I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit." Note the truth, the Word of God, and the Spirit both have a part in man's salvation. And the following verse, I Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

So "born of water and of the Spirit" means that a poor lost sinner becomes saved and is born of God when he hears the Word of God and obeys God's command to trust in Christ, and so the Holy Spirit of God changes his nature and makes him a new creature.

## The New Birth Is a Miracle to Be Believed, Not A Human Process To Be Understood

Nicodemus was certainly astonished at the teaching of Jesus that he, a grown man, must be born again! In John 3:4 he asked, "How can a man be born when he is old?" And in verse 9 Nicodemus was still questioning, "How can these things be?" But Jesus explained to him that the new birth is a miracle of God and so in some sense passes human comprehension. Jesus explained, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The new birth is a fact that we can know, but we cannot fully understand.

All around us are facts that we certainly accept as facts but that we cannot understand. William Jennings Bryan used to say, "I cannot understand how a red cow can eat green grass and make white milk and yellow butter. But I can drink the milk and enjoy it, and I like butter on hot biscuits." Millions of people listen to the radio, though they could not make one and cannot explain one. All of us

use electricity, and not a man living can explain it.

Once a Christian doctor and an unconverted doctor were talking together, and the unconverted physician said to his friend, "How can you expect me to be a Christian? I am a rational, educated man with a scientific mind. I cannot believe that which I do not understand. And I cannot understand the new birth that people talk about. Therefore I cannot be a Christian."

But the wise Christian physician simply said, "Doctor, you have delivered hundreds of babies, and yet you cannot explain the first birth. Where does life come from? How does God give the tiny baby a soul? You cannot even understand the first birth, but you believe it. How can you expect to understand all about the supernatural, second birth when God changes a wicked heart and makes a poor lost sinner into a child of God?"

Many, many people set out to tell God how He must save them and how He must make them feel. Some people are determined they will not have any kind of salvation but the kind that brings certain visions or emotions or feelings. Poor sinner, don't lay down the law to God. Don't go around with a chip on your shoulder before God. Do not try to tell God how to save you. That is God's own business and He does it right when you turn the case over to Him entirely. Let God work His miracle in His own way and you be glad that He has promised to do it when you trust Him.

## Becoming a Christian Is Not a Slow Process But an Instant Transaction.

Some people hope to grow into a Christian life but never can. Often people tell me that they have spent all their life in the church, that they grew up in the Sunday school, that they had prayer in the home since childhood. They wonder if then they are not converted. No! No! Salvation is not a growth. Salvation is not a life. Salvation is not a process. Getting born again is a definite, dated transaction as birth always is.

I was born December 11, 1895. Nine years later in the First Baptist Church at Gainesville, Texas, one Sunday morning I turned to Christ in my heart and trusted Him for salvation, and instantly I was born again. My second birth was as definite as the first birth.

Not long ago I asked a man if he was a Christian. "Well, yes, I think I am. At least I am doing the best I know how. I hope I am," he said. He hummed and hawed a good deal, and finally came out with no better than a hope so! So I asked him, "Are you married?"

"Yes, this is my wife," he answered.

"Are you sure?" I asked. "Why certainly I am sure!" he answered in astonishment.

And then I explained that getting saved is as definite as getting married. Every poor sinner who was ever saved had to say as definite an "I do" to God, accepting Christ as his own Saviour, as any bride and groom ever said "I do" in answer to the decisive question asked by the minister who was to pronounce them man and wife.

If I ask you, "Have you deposited your money in the bank?" you would not say, "Well, I rather hope so, I am trying to do the best I know how, I think I live as good as a lot of people do who have money in the bank." How silly that would be! You either deposited your money in the bank or you did not. If you did, it was a definite act of trust, a definite transaction.

If you are sick and about to die, you have called the doctor or you have not. But to trust a doctor with your health is no more definite than the committing of your soul to Jesus Christ.

Salvation, in the Bible, was a very definite thing, and Bible Christians knew when they were saved.

If I should ask Paul the apostle when he became God's child, he would answer me, "About noon on a certain date, as I was on the road from Jerusalem to Damascus. Jesus spoke to me. I surrendered to Him as Lord, asked Him what He wanted me to do, and give Him my heart. He saved me right then."

If I should ask the jailor who put Paul and Silas in the stocks in the dungeon, as recorded in the sixteenth chapter of Acts, just when he was converted, he could give a definite testimony like this, "I was converted a little past midnight when Paul and Silas in jail prayed and God shook the doors and windows open and broke the chains with an earthquake. I came in and fell down before Paul and Silas and asked them what to do to be saved and they told me, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I trusted Christ and was converted, saved, born again right then and there!"

If I should ask the publican who went up to the temple to pray as recorded by the Saviour in Luke chapter 18 if he were converted, and when he would answer about like this, "Yes, I certainly am saved. I went up to the temple to pray the other day. Knowing I was a poor, undone sinner I called on God and said, 'God be merciful to me a sinner.' He did have mercy on me right then, and I went down to my house already justified!" (Luke 18:14). Yes, those converted in Bible times were instantly converted, born again, and became God's children when they put their trust in Christ. It was a definite transaction. It was not a process, not a growth. Have you been born again, converted, by a definite transaction between you and God when Jesus came into your heart and forgave your sins and saved your soul?

## III. THE NEW BIRTH PROVIDED

God demands the new birth, Jesus explained the new birth, and thank God the new birth is freely provided for all who will trust in Christ.

How does one receive the new birth? How many I be born again and know it? That is what Nicodemus wanted to know. And so Jesus freely explained it in John 3:14-21. The words of our Saviour are as follows:

"And as Moses lifted up the ser-

pent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in him should not perish, but have eternal life."

"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"For God sent not His Son into the world to condemn the world; but that the world through him might be saved."

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

I can imagine that Nicodemus' grave face lit up with understanding as Jesus explained to him how to receive the new birth. Jesus probably said something like this, "Nicodemus, do you remember in the law (Num. 21:5-9) how the children of Israel spoke against God and against Moses and God sent fiery snakes among the people to bite them and many of the Jews died?" Of course Nicodemus remembered it; he was a scholar in the law, a spiritual ruler of the Jews. So I imagine, Jesus continued, "When the people began to die they asked Moses to pray for them, and God told Moses to put a brass snake upon a pole, and whoever would look to the brass snake on the pole, simply by looking he would be instantly made whole and well."

"Well, Nicodemus, that brass snake pictured Me, the Son of man, as I will be lifted up on the cross. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

(Continued on page four)

## Jesus, the Sinner's Refuge

Have you ever heard a sermon or play, read a book or an essay, where you forgot, with the passage of time, everything but one clinging, forceful illustration, one story that embodied in one incident the whole point? Here is a sermon you can't fail to understand, and, having read it, you won't forget the point. For there is a story—a moving, living, unforgettable story about a boy on the Texas prairie—a boy and a dog, and two rabbits. And once you've read that story you'll understand as you never did before how Jesus is a refuge for sinners; you'll wonder all over again at the security and safety of His keeping, and you'll be grateful anew that Jesus loves you.

Remember the sweet story behind the hymn, "Jesus, Lover of My Soul"? It is another priceless illustration, told in Dr. Rice's own tender way, of "Jesus, the Sinner's Refuge."

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There are ten other sermons in Dr. Rice's new book, "WHEN SKELETONS COME OUT OF THEIR CLOSETS!" The others are:

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4. The Backslider.
5. "The Master Is Come, and Callest For Thee."
6. Christians Watching Jesus Die.
7. Lost Sinners at the Cross of Christ.
8. "What Shall I Do Then With Jesus?"
9. The Uncondemning Saviour.
10. The Last Invitation in the Bible.

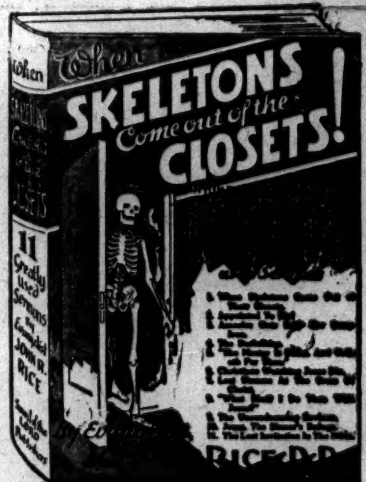
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## A NEW HEART—WHY YOU MUST HAVE ONE OR GO TO HELL, AND HOW TO GET IT

(Continued from page three)

cross, bearing the sins of the world. God loves the world and He has given Me, His son, to die for the sins of the whole world, that whosoever should believe in Me, depend on Me, trust in Me should not perish but have everlasting life.

Yes, the new heart, the new birth can only be received one way. We must trust the Lord Jesus Christ to do for us what we cannot do for ourselves. God loves us, Jesus has already died for us, and the Holy Spirit will work the change in our hearts and we will become the children of God the moment we accept Christ and believe in Him, depending on Him to forgive our sins and save our souls.

In John 1:12, 13 we have this same blessed truth about the new birth taught in these words, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." You see, to receive Jesus into your heart is the same as trusting Him, believing in Him. When you trust Him to come in, trust Him to forgive you, believe that He does forgive and save as He promised, then you are born of God; then and there God gives you the right and the authority to call yourself a child of God. All who receive Jesus, trusting Him for forgiveness, are born again right then and there.

Once when I distributed gospels of John to a high school group, then we went through the gospel of John marking every verse that told us we could be saved by simply trusting in Christ—John 1:12, John 3:14-18, John 3:36, John 5:24, John 6:40, John 6:47, etc. Then, when we had underlined these precious promises that all who believe in Christ have everlasting life, I asked the young people who would honestly turn from their sins and believe in Christ then and there, trusting Him to forgive their sins and save them, a good many did earnestly, solemnly take Christ as Saviour. Later a preacher who was present said to me, "Brother Rice, I am afraid you made it too easy." But I answered back, "No, I did not make it easy, Jesus died to make it easy."

So the reason salvation is easy is that Christ has already paid for it. God loves you. Your sins are paid for on the cross. If with an honest heart you will simply look to Jesus and trust in Him, you will be saved, will be born again, will have a new heart and a home in Heaven and have everlasting life already. You see, as Jesus explained in John 3:17, "For God sent not His Son into the world to condemn the world; but that the world through him might be saved." And if you want to be saved, then God wants to save you and Jesus died to save you, and you can be saved, the moment you will put your trust in Him.

In verse 18 Jesus makes it clear to Nicodemus that one who puts his trust in Christ is saved immediately. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." One who depends on Christ, definitely trusts Him as Saviour, is no longer condemned. He is forgiven, saved, born again. But one who has not trusted in Christ, has not committed himself into the keeping and saving of the Saviour is condemned already for that very reason, he has not believed in the name of the only begotten Son of God. And in the same chapter, John the Baptist says in verse 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Salvation is settled then by this simple test. Have you definitely trusted Christ to save you? Have you depended upon Him, risked Him to save your soul, forgive your sins and change your heart? If you have not done so, oh, do it today.

Why then is not everybody saved? It looks at first glance as if

everybody in the world would instantly turn to Christ for salvation since God is ready and since salvation is so freely offered to all who will believe. And yet men do not turn to Christ, they do not believe in Him, they will not accept Him, trust Him and be saved. Why? WHY?

Jesus explained that also. In John 3:19-21 Jesus said,

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

"But he doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Some men are condemned because they love darkness rather than light because their deeds are evil. Many men will not come to Jesus because in their wicked hearts they love sin. They are not willing to have Christ in their hearts. They are not willing to bow to Him, to surrender to Him, to love Him. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Many people will not be saved, because it is so easy, because that would mean coming to Christ and in their hearts they hate Him, they turn Him down because they do not want Him. They love sin instead of the Saviour. They do not want their deeds reproved.

If one reads this who has any longing for the right, any heartfelt and sincere hunger for righteousness and purity, if you want to do that which is noble and true, then of course the very first moment you have heard that Jesus loves you, that you may have forgiveness and peace, you will run to Him in your heart, will trust Him and love Him and depend upon Him right now to save you. And if you do not, it is because your wicked love for sin keeps you from Jesus. If you really loved truth and righteousness, you would come to the light that the holy desires of your heart might be manifested and might be fulfilled. If you do not come it shows the rottenness and wickedness of your depraved heart.

Dear friend, let us sum up this sermon that Jesus preached to Nicodemus, the Pharisee. You must be born again. Except you be born again, you can never see, can never enter the kingdom of God. Your natural heart is wicked. You need a new heart. You inherited a tainted, sinful nature. You need a new nature. You are of your father the devil. If you want to be God's child, you must be born again, born of God. But God in His mercy will give you this new heart if today you will turn to Him and trust Him, depend upon Him, receive Him. Will you do it today?

That decision rests with you. God has already given His Son. God has already sent you the gospel. The Holy Spirit has already spoken to your heart. Now if you will not turn in your wicked heart, it will be your own fault if you go to Hell. If you will not trust Christ and be saved, that definitely proves beyond a doubt that you love your sin and hold onto the sin rather than come to Christ.

It is said that in Africa sometimes people capture monkeys by dropping nuts into a heavy stone jug. The monkeys can just barely push their empty paws or hands through the mouth of the jug. But when they take hold of the nut they cannot withdraw their hands and find themselves trapped. And though the monkey may scream with fear, it is said he will not turn loose of the nut so he may go free. He stays until a sack is put over his head and he is carried away captive to a cage, losing his life's freedom because he would not turn loose of the nut! And so poor sinners hold onto some sin that they love and reject the Saviour and damn their souls forever. Oh, poor sinner friend, turn in penitent faith today and trust in Jesus Christ. Come to the light and find forgiveness and salvation and a new heart! Let Jesus come into your heart and make you a

## 'Bearing About in Body the Dying of the Lord'

(Continued from page one)

hundred men took their lives in their hands, were delivered unto death, as it were, and went forth against the vast armies of the Midianites. Surely no other army was accoutered as this one. They carried in one hand a trumpet, and in the other a pitcher, and in this pitcher was a lamp. The light of the lamp was not seen though it was already lit. It was not seen as long as it was in the earthen jar. They surrounded the army of the Midianites in the middle of the night, and suddenly at the command of their leader the jars were crashed to earth, and the light shone out, and the Midianites sprang up startled. They heard the crash and saw the light, and thought that they were surrounded by a tremendous army, and they turned their swords upon one another. It was God through Gideon that led the army to victory. A broken pitcher in order that light might shine out! The apostle says, as it were, "That is it! If you want to be a light for God in a world like this, be content to be broken, to have your hopes, your ambitions, all dashed to pieces, and then God can take you up and use you in order to carry the light of Christ to darkened hearts."

How are we broken? By affliction, by trouble, by the discipline of the Lord, sometimes by sickness, by pain and anguish. All these are the divine methods for breaking God's pitchers in order that the light may shine out to His praise and glory. Men may misjudge us, misrepresent us, persecute us bitterly; we may not have enough food to eat or water to drink; we may be cast down; we may suffer all kinds of sorrows; but it is all right if it breaks us in order that God may be able the better to use us. And so he says, "We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" for in all these experiences we are simply "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body." He "came from Godhead's fullest glory down to Calvary's depth of woe."

We sometimes sing a little hymn that always stirs the heart. I remember hearing Dr. Torrey say that he believed of all the hymns that were used in his great meetings around the world, it was the one that seemed to be most blessed of God to the people. It is:

"I surrender all,  
I surrender all,

new creature, make you a child of God this very day!

I trust many of you will take Christ as your own Saviour as you read these words. With study and prayer and tears and pleading I have tried to make plain to you the way of life, the way of salvation, the way to Heaven. Will you accept Christ today, trust Him and depend on Him? If you will, then will you write me today and say so? I suggest that you sign this statement below, then copy it and mail it to me today. How happy I shall be! And I will send you a letter of counsel and will greatly rejoice with you.

### My Decision for Christ

Dr. John R. Rice, Editor  
The Sword of the Lord  
145 N. Hale St.  
Wheaton, Illinois

Dear Brother Rice:

In *The Sword of the Lord* I have just read your sermon, "A New Heart—Why You Must Have It or Go to Hell, and How to Get It." Realizing that I am a poor lost sinner and believing that Christ died to save me, I here and now accept Him and trust Him to forgive all my sins and change my heart and make me God's child. This day I believe in Him, depend upon Him and claim Him as my own Saviour. I write this to let you know. By God's grace I will confess Christ openly soon and will strive to live for Him.

Signed.....

Address.....

Date.....

All to Thee, my blessed Saviour,  
I surrender all."

But that hymn never had the appeal it ought to have for my own heart until one day I found myself changing that chorus. I was thinking of Him who though He was "in the form of God, through equality with God not a thing to be grasped; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). And as my heart was occupied with Him, I found myself singing these words:

"He surrendered all,  
He surrendered all,  
All for me, my blessed Saviour,  
He surrendered all."

And then my heart said, "O Lord, it will be easy to sing it the other way now, for what have I to give up, to surrender, in comparison with what Thou didst give up in order to redeem my guilty soul from going down to the pit?" It is as you and I realize from day to day what it all meant to Him that we can bear about in the body the dying of the Lord Jesus. Dying day by day to our own hopes and ambitions, dying to the good opinion of people, dying to human praise and adulation, to everything that the natural heart grasps, dying in the death of Jesus to it all, because He died for us in order that "the life of Jesus may be made manifest in our body."

You will notice that verses 10 and 11 are very much alike, and yet the great difference is this: verse 10 suggests something that we do deliberately, consciously, whereas verse 11 is something that God does for us. What is it we are called upon to do? "Always bearing about in the body the dying of the Lord Jesus"—reminding ourselves every day that Jesus died for us, and because He died for us we are gladly to put ourselves in the place of death for Him.

Looking back to the cross the apostle Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). But this has to be put into practice daily by putting my tastes and ambitions in the place of death. That is my part. But here is God's part: "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." You tell God that you are willing to take the place of death with Christ, and He will see that it is made good; you tell God you are going to trust Him, and He will test your faith and show you what it means to trust Him; you tell Him that you are ready to surrender everything to Him, and He will put you in the place where you will begin to find out what full surrender really means. I do not know of anything that it seems should have such an appeal to the Christian heart along this line as the frequent remembrance of our Lord Jesus Christ in His death, and I think it is because He realized that it is so easy for us to forget, that He said to His disciples when He gave them this memorial feast, "This do in remembrance of Me" (Luke 22:19). And the Holy Ghost said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26). Every time we are called upon thus to remember the Lord it is a new challenge to ask ourselves, "Am I simply remembering Him in a cold, formal, intellectual way because it is customary, or am I truly in heart remembering the One who went down beneath the dark waters of death for me, and am I truly ready now to always bear about in the body the dying of the Lord Jesus?"

What a poor thing it is to come together in assemblies to participate in the communion of the Lord's Supper and then go out from the building and forget what it all really means, forget that our Saviour died, that we are linked up with the One who died, and that He has left us an example that we should follow His steps—that is,

we should always bear about in the body the dying of the Lord Jesus. This seems to me to be linked very intimately with several Old Testament references to which our attention is drawn in Hebrews 11. We read, "But Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. 11:22). Did you ever stop and ask why the Holy Ghost selected that particular incident to dwell upon? He has instanced something that you and I would probably have passed over altogether. What did Joseph do? "Gave commandment concerning his bones." In Genesis 50:25 we read where Joseph, talking to the children of Israel, says, "God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." That is the close of the book of Genesis. What an odd way to close the book! But God wants us to think about the bones of Joseph. They are there in a coffin in Egypt, but they are to be carried to Canaan. In Exodus 13 we find that the children of Israel who have been sheltered by the blood of the passover lamb are now starting out for Canaan, and we read, "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Exodus 13:19). Who was Joseph? He was the saviour of Israel. If it had not been for him they had all been destroyed in the famine, but he was their saviour, and now he says, "When you leave Egypt to go to Canaan, you carry my bones with you." When they left, they were very careful to do as they were told, and all the way across the sands of the desert wherever that great caravan went, they were always bearing about in the body the dying of Joseph.

I think I see that great procession winding its way up over the hills; and the Amalekites and the Midianites looking at them in wonder say, "What is that strange dark casket?" Presently they call an Israelite and ask him, and he says, "We were once in greatest distress; if God had not had mercy upon us we would have been left to die, but He raised up a saviour for us, one of our own; his name was Joseph and he delivered us; Joseph saved us. But our saviour died, and we are marching on to the land that our God has given us, and until we get there, we carry with us the memorial of death, the bones of Joseph. We can never forget him; he died, but we have the memorials still." And by and by when they reached the land, when they got to the place that God Himself had selected for them, we are told that after everything else was properly attended to, "The bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph" (Josh. 24:32). There was no need to carry the bones of Joseph through the wilderness any more, for they were at home now. And, beloved, you and I are passing on through the wilderness of this world, we will soon be at Home, but until we reach there we are called upon to bear about in the body the dying of Jesus, and as we remember Him in the breaking of bread and the drinking of the cup, we should challenge our own hearts: Are we simply looking objectively toward that cross and saying, "There our Saviour died," or are we seeking day by day to practically make it manifest that His death means more to us than all that this world glories in?

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